WESTERN LUMINARY

And Presbyterian Advocate.

NO 35.---VOL. VII. LEXINGTON, KY. WEDNESDAY, MARCH 2, 1831. WHOLE NO. 347.

THIS PAPER
Is published every Wednesday,
BY THOMAS T. SKILLMAN.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞All communications must be post paid, except letters from Agents remitting subscriptions.

☞All Postmasters, who are so obliging to act as Agents, shall have the paper sent to them without charge.

☞Advertisements inserted at the usual rates.

LUMINARY & ADVOCATE.

LEXINGTON, MARCH 2, 1831.

THE SABBATH.

To the Churches of our Lord and Saviour Jesus Christ.

DEAR BRETHREN:—If it is a fact, that Sabbath breaking is a prevailing evil in our country, and professors of different evangelical denominations are not sufficiently careful to observe the fourth commandment in all its length and breath, which it is presumed will not be denied, would it not be expedient for every association of Christians to adopt resolutions relative to the observance of that day, which shall be best calculated to secure the object.

It is true, there are some who object to *enter* into any engagement on this subject, and say, We covenanted to obey all that God wrote in the decalogue, when we took his vows upon us, and we cannot adopt rules more strict than what may be drawn from the commandments. So they have *covenanted* before God, angels, and men, that they would "remember the Sabbath day to keep it holy," but they have not *kept* that covenant; and would it not be well to bring before the mind some of the ways in which the sanctity of the Sabbath is awfully profaned, and *agree* that we will not walk in those ways?

When a man feels himself under obligations to obey a command, reasonable in its nature and benevolent in its effects, and when he is *determined* to be governed by such command, what objection can there be to his audibly *speaking* or *writing* his determination? Did any man ever live a holy life until he had *determined* to do it? and is it not true, that writing and signing, or publicly acknowledging a good resolution, instead of making a man *less* holy, serves to make him more watchful and prayful, that he may, through grace, be enabled to pay that which he has vowed?

Are any disposed to object to such resolutions, let them examine many of the covenants recorded in the Bible for our instruction and imitation. We find the fourth commandment very definite and particular. And after Nehemiah had reflected on the condition of the Israelites in the days of their captivity, and remembered their sin, he wept before the Lord, and was very desirous that the people should feel their guilt, and turn from their wicked ways; that the Lord might appear for their deliverence, and cause his face to shine upon them.

To effect this object, he "said unto the nobles, and to the rulers, and to the rest of the people, the work is great and large, and we are seperated upon the wall, one far from the other: in what place therefore ye hear the sound of the trumpet, resort ye thither to us." He thought it was necessary to assemble all the people together, read to them the law, "make a sure *covenant*, and write it," and have the "princes, levites, and priests seal unto it," which was done. Then follow the names of the first men in their nation, as may be seen in the tenth chapter of Nehemiah; and after they had subscribed to this covenant, "the rest of the people, the priests, the levites, the porters, the singers, the Nethinims, and all they that had seperated themselves from the people of the land unto the law of the Lord, their wives, their sons, and their daughters, every one having knowledge and having understaning,—they clave to their brethren, their nobles, and entered into a curse and into an oath to walk in God's law, which was given by Moses the servant of God, and to observe and to do all the commandments of the Lord our God, and his judgments and his statutes:" and further, they covenanted that they would not *buy on the Sabbath day* any ware or victuals which might be brought into their market.

All this was done to impress more deeply and solemnly on their mind the absolute necessity of being *united* and *hearty* in making one simultaneous effort to obtain the observance of those laws, the violation of which had driven them into bondage, and provoked the Lord to withdraw from them his protecting care and gracious presence.

If every Christian should now come forward and pledge themselves to be faithful in the Sabbath cause, no doubt we should hear the scoffs, and threats, and flattery, of many a Sanballat, Tobiah, and Geshem; but better to hear this, than the tolling of the death-bell of our national independence, and the thunders of God's wruth for our disregard of his laws. Christians have a great work to do, and they should not be diverted from it by the false pretences of their opponents; and scoffs, and sneers, and threats, and chains, and prisons, should be alike unavailing.

We, as a nation, like Israel in the days of Nehemiah have profaned the Sabbath: few in numbe and separate, we need to be *awake*, and agreed on the best means to produce a reformation. When the trumpet makes a *true* sound, all should thither resort without delay. We ought to make one great, and mighty, and simultaneous effort to promote this object: for if the evil is not soon arrested, we too shall be carried into captivity.

Who can read the twenty-sixth chapter of Leviticus, with this view of our subject, without trembling? "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall you set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord."—"But if ye will not hearken unto me, and will not do all these commandments,"—"I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy the Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it."

It would seem from this chapter, that blessings are dispensed to *nations* in propotion as they regard or disregard the Sabbath; for the principal notice is taken of the sin of Sabbath breaking. And there appears to be a necessary connexion between ignorance, crime, disgrace, captivity, and death, and a dislike to that holy day. And the moral character of an individual or community may be measured by the views they entertain of the Sabbath.

Virtue, intelligence, and morality, are the basis of our independence, and prosperity—the Christian religion is the basis of virtue and morality; and this religion cannot be sustained and perpetuated without a Sabbath. So the Sabbath lies at the foundation of our privileges. Is it not important, then, for us to begin with ourselves, our families, and engage to reform? What was done in the cause of temperence before, so publicly, and jointly, and solemnly pledged themselves, that they would not touch the intoxicating bowl? The same must be done with regard to the Sabbath—abstaining from *every* thing wrong is the only way to remedy the evil. And unity in sentiment, in covenant, and in action, is strength.

This cause is one in which all Christians, of every denomination, can cordially unite; and is there any thing which hinders us from speedily uniting but a want of opportunity? Such opportunity is now furnished through the religious periodicals of our country, that all may adopt, about the same time, measures calculated to redeem the Sabbath from desecration.

As there is but one agent of the Sabbath Union, and no funds, it is impossible to effect much without the aid of the churches; and if they will adopt wise and wholesome rules, and live up to them, it will cost nothing but an effort; and we cannot for a moment doubt that there will be a speedy and happy change.

We earnestly request, therefore, that as soon as this communication shall reach the churches it may be taken into consideration, and the following rules, or something equivalent to them, unanimously adopted. For if something is not done to change public sentiment and practice on this subject, our churches may be disbanded, ministers dismissed from their charge, Sabbaths remembered only to demoralize and corrupt the people, and God forgotten and disregarded.

Resolved, That on the *holy Sabbath* we will do no work "except works of necessity and mercy," which we believe are few on that day.

We will, as far as is practicable, attend public worship ourselves, and use our influence to have our household do the same; disapproving entirely of the practice of keeping our domestics from hearing the preached word, that they may prepare for us and our friend's a sumptuous dinner, though it be at the risk of their souls.

We will not indulge in any amusements, vain and idle talk, profane and light reading; but on the contrary will read and meditate in God's holy word, and in religious and devotional books.

We will not travel on business nor pleasure, make calls on our friends and neighbors, nor encourage them to be made, except in cases of of sickness and distress.

We will write and read no letters on business, nor go or send to the post office.

We will not allow ourselves to talk on worldly business.

We will not, so far as we can prevent it, suffer our ships to be put out to sea; nor will we let out our horse or our ox to be worked as on other days.

We feel that we may be accountable for the manner in which our son and our daughter, our *man servant* and our *maid servant*, and the *stranger* within our gates, spend this day of sacred rest; and will, as far as in us lies, recommend these rules, by precept and example, to all men; and especially will we endeaver to have them strictly observed by all under our care.

Every Christian would do well to carefully read the 108th and 109th sermons in Dwight's Theology, 4th Vol.

I despair of a general reformation on this subject, unless ministers and churches, and private Christians, *renew* their covenant obligations, and *add* to them—and do it in a most solemn and effectual manner. Should they do this, *without delay*, it would supercede the necessity of an agent to call on them; and if they will not do it, it may not be done, for the Union has no means to furnish agents, could suitable persons be found.

Let every minister and leader of a church, then, become an agent, and this great work is accomplished; and those awful judgments, which we have reason to expect in consequence of the sin of Sabbath breaking, may be averted.

HARMON KINGSBURY,
Agent of the General Union.

New-York, Jan. 7, 1831.

Editors favourable to the observance of the Sabbath are respectfully requested to give this a place in their paper; and we hope the length of it will not prevent it from being extensively published and generally read. Much time must be spent on this subject, in thinking, repenting and resolving, or we shall never reform.

THE NATION.

To reckon our own nation the most important of any other on the earth, is a self-preference entirely justifiable. It is true we are not the greatest people; nor are we the most renowned for arts and arms—But we are a peopio of peculiar institutions, of magnificent promise, of commanding station and character, and destined to become either the glory or the shame, not of the New World only, but of the WHOLE WORLD.—There is no middle ground left for us; no tame mediocrity, either of honor or degradation, awaits us. As we are the first nation on earth that ever fostered true, unadulterated and enlightened freedom, so we may, by possibility, become the first to destroy it. If we proceed with a direct march as we have begun, and keep pure the elements of society, and remember that we are all brethren of one great family, and act towards each other in the spirit of amity and conciliation, and keep the blessed Bible giving forth its healing virtues to the young, there is no imagining the amplitude of the scope which we shall fill with peace, honor and happiness. But if we are inclined to seek mutual destruction, no doubt we can find it.—We can break all the cords of moral restraint, can abolish all the monuments of freedom, can call up to aid us in the great work of devastation, licentiousness, tyranny, oppression, anarchy, and the franctic dæmon of discord. Whenever we choose to begin the gigantic enterprise of ruin and demolition, we can have help enough. It remains for us, then, either to become signally happy or signally wretched; to spread forth our borders as a delightsome land, brightened with the confederacy of all the virtues that adorn and bless man; or to stretch out in dismal continuity the perpetual desolations of prostrate institutions, and frustrated hopes. Should the experiment in self-government, which our nation is now making, ultimately fail, it would seem to annihilate for ever the hopes of liberty. After such a failure, it would seem downright folly ever to attempt its resuscitation. Revolving years, decads and centuries might roll on, whilst the *articulate speaking tribes* upon the spacious earth would content themselves with misrule or tyranny, as the case might be. The example of our downfall would stand in the way of every movement towards freedom, would look a stern rebuke upon every expression favorable to such a cause, and would seal up in mute despair the lips of groaning millions.

If such would be the disastrous results of our failure, can any sacrifices be too great, or any efforts too costly, to avert its possibility? Should we not enquire into two things? namely, What will ruin us, if we are ever ruined; and what will save us to the latest ages, if indeed we are so saved? We are aware that all the things which can befal man, are God's instruments, and therefore fully under the control of his providence. But since he employs means both in destroying and saving his creatures, we are permitted to connect the operations of his hand with the events of our history; and to believe that the line of his dispensations runs along in exact coincidence with the course of human conduct. If, then, we are ever to fall, it will be a work of mischief perpetrated by our own hands. If the fair structure which our forefathers have built up for us is ever shaken from its stable basis, our unhallowed hands will become the instruments in that fearful concussion,—and if the generation that now is, should not be suitably educated for such an awful exploit, we may readily bring up and educate for this end, the little ones who are to succeed us. We have only to let them alone, and the work is accomplished. Abandon them to ignorance and irreligion; to lawless passions, and corrupting pleasures; to the love of this world, and the contempt of the next; and no more will be wanting to plant our great Commonwealth with that "*mineral fury*" which shall be sublimed into final ruin.—Leave them to become a nation of infidels, who shall restrain prayer, and cast off the fear of God, and trample down the laws of christian rectitude, and they will find a speedy grave for all that is good, and happy.—*Col. Star.*

BIBLE CLASS INSTRUCTION.

Mr. STOWE—In perusing the invaluable memoir of the deeply lamented Dr. Payson, I observed that some of the last years of his life were employed with great success in giving instruction to his youth formed into a Bible Class. Facts which I there read, reminded me of a scene which I once witnessed in his conference room. It was in January of the very year in which he so triumphantly entered into the joy of his Lord. He had preached himself in the morning, but his health was such, that his church were hiring assistance for him half the day. Immediately after the second service, his young people repaired by hundreds to the conference room, and seats not filled by them, were filled by others.

He commenced the exercise in the following manner. "Suppose," said he, "that we knew nothing of religious truth except what we had learned in the Bible Class. Here we have learned from the light of Nature that there is a God, and that His natural perfections are infinite.—Here we have considered the evidence that He has given a Revelation to man, and found it ample. In these exercises we had caught some glimpses of Jehovah's majesty, and of the great mystery of godliness. We had also learned that He is the Creator of all things. To-day we had come together to inquire, how this infinitely great and holy God viewed our race, and how he regarded us as belonging to it. And suppose there stood in this very room, an oracle, from which a divine and audible response could be given when we propounded a question. With what emotions should we await the answer, when inquiring, 'With what moral feelings does a God of infinite majesty and purity regard *us*?' Now the answer about to be given to the question I shall proceed to propound, is as much the answer of God, as if you heard it from such an oracle, is as really from Him as if it had been uttered amidst the smoke and the thunder of Sinai.

"Some members of the Class will reply in language which the Holy Ghost teacheth, to this momentous question, 'What is the character and state of all mankind by nature?'*

"A youthful voice repeated with solemnity, '*There is none righteous, no not one; they are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one. There is no fear of God before their eyes, &c. That every mouth may be stopped, and all the world become guilty before God.*'"

He thus explained, enforced, and applied these passages in a manner so lucid, pungent, and solemn, that I could not resist the impression, these youth must soon bow to the sceptre of Christ. I have since learned that numbers of that Class were presently trembling, and then hoping; and that more than 50 were that very year added to his church from the members of his Bible Class.—*Bost. Rec.* H.

*The Class were using Wilbur's Bible Class Text Book.

RELIGIOUS DISCUSSION AT NASHVILLE.

The following account of a recent public debate between the celebrated Alexander Campbell of Virginia, and a Presbyterian clergyman, is from the Nashville Banner of the 4th Jan.

"Our community has been much interested and excited, if not enlightened and improved, by a discussion which has recently taken place, at the Baptist church in this town, between the celebrated Alexander Campbell of Virginia, and the Rev. Mr. Jennings, Pastor of the Presbyterian church in Nashville. Nearly three weeks since Mr. Campbell then on a visit to this place, delivered a discourse in which he urged his own doctrines with much zeal, and called upon any person, who might differ from him in sentiment, or might not be satisfied with the correctness of his views, to suggest any difficulties, or point out any grounds of opposition. Mr. Jennings, who happened to be present, took up the gauntlet, and, as he said, without any special preparation, engaged in a desultory debate. The parties not being satisfied with this slight and irregular skirmishing, on the return of Mr. Campbell from the south, made arrangements for a more systematic engagement. Accordingly, on Christmas day they met, by previous understanding, and Mr. Campbell undertook to defend such points as he had previously laid down and as Mr. Jennings saw fit to assail. The subjects introduced were various, and the debate was still immethodical, discursive, and comparatively pointless. Mr Campbell had condemned all sects, which he represented as inconsistent with the gospel and as ranked by the apostles among the most heinous offences. Mr. Jennings considered sects as the inevitable result of freedom of thought and of conscience, the consequence of difference of opinion, and not only innocent but highly beneficial. He regarded Mr. C. as illiberal in thus denouncing those who sincerely differed from him in sentiment, and as inconsistent with himself in condemning all sects and yet being himself, if not the leader, a prominent and zealous defender, of a new sect, as exclusive and peculiar as any other. He referred to the doctrine contended for by Mr. Campbell, of the indispensable necessity of immersion, as constituting a creed and the characteristic of a sect. In reply to these positions, Mr. Campbell remarked that he found no fault with any one for a mere difference of opinion; he condemned only those who excited divisions and established and kept up sectarian distinctions, not those who innocently followed in the paths laid open for them. Such sectarian leaders, were, in his opinion, pointedly condemned in the word of God, and could not therefore be otherwise than condemned by him. He disclaimed being the leader of a sect or of any class of men, and thought it unkind and uncourteous in his opponent thus to assign him a character which he had not only never assumed, but had uniformly expressly disowned. He had, he said, no creed except the unequivocal language of the sacred scriptures. To them and to them alone he appealed as the sole ground and authority for any tenets he might entertain.

A great number of topics were introduced and alluded to, but none of them dwelt upon at much length. The character and authority of the Christian ministry, the nature, influence, and mode of operation of the Holy Spirit, the peculiar characteristics of a saving faith, and the Scripture meaning of regeneration, were a few of the most prominent subjects of remark. Reference was frequently made to a translation of the New-Testament, published by Mr. Campbell, and compiled chiefly, but not entirely, from the works of Drs. George Campbell, Macknight and Doddridge. This translation is preferred by Mr. C. to the common version, and is uniformly read and quoted by him. Mr. Jennings condemned it as a useless and dangerous innovation, and maintained the decided superiority of the old version.

We do not mean to be understood as giving any thing like a full outline of this animated and elaborate, but desultory and irregular discussion. We had not an opportunity to hear the whole of it, and we took no notes to assist our memory in the enumeration of its various disconnected topics. On Saturday night, at a late hour, it was found, that after incessant and toilsome effort during a whole day, neither party was satisfied with the result, and Mr. Campbell proposed to remain here, at much personal inconvenience, during Monday, and to prosecute the discussion, provided his adversary would select some single position and consent to be confined exclusively to the maintenance of that position. The proposition was assented to, and the parties met on Monday morning, in presence of a crowded assembly, to prosecute the discussion. A misunderstanding, however, arose as to the manner in which the question should be stated, and it was not till dinner time that the preliminaries were settled and the subject d[illegible]

After dinner, on Monday, the contest was renewed with great vigor and zeal. The question for discussion was, whether regeneration, or being born again in the language of scripture, be equivalent to and convertible with, immersion. Mr. Campbell maintained the affirmative and Mr. Jennings the negative.

Mr. Campbell contended, that being *born of water*, in the language of our Saviour to Nicodemus, is evidently baptism or immersion, and that it has been generally so understood by commentators of all denominations. He asserted that for four hundred years after the death of Christ, immersion and regeneration had been considered synonymous, and that the terms had been so used by the primitive Christian writers. He admitted that the regenerate person must be begotten of God by the word, but that, having been thus begotten, the act of being born again is the immersion, and that the inhaling of the holy spirit is the consequence of the new birth, in the same way as the breathing of vital air is the consequence of a natural birth. If it were true, that the expression "born of water" is figurative, then the phrase "born of the spirit" is figurative also, as it would be absurd to consider one part of the sentence literal and another part figurative. Mr. Campbell considered the analogy between a new or second birth and a rising up out of the water after having been buried under it as very perfect, and as furnishing the only intelligible explanation of the phrase "born of water." He remarked that our Savior, in speaking of the new birth, had reference to his kingdom, which Mr. C. understood to mean his kingdom in this world, and not the state beyond the grave.

Mr. Jennings regarded baptism as a gospel ordinance, and submission to it as a Christian duty, but he contended that it is not essential to and cannot of itself constitute regeneration. Many, in his opinion, may be born again, who have no opportunity to be baptised, and many are baptised who have not received that change of heart which he considers as implied by regeneration. The reference to water in the description of the new birth by Christ, he regarded as figurative and typical only, and he referred to many instances where figurative language is introduced by way of illustration, in connexion with expressions which are to be understood literally. He protested against the idea that water can really, of itself, wash away sins, which he considered no less absurd than the doctrine of transubstantiation. He spoke with much energy and eloquence of the analogy of the new birth, which brings the subject out of moral darkness into God's marvellous light, with the natural birth which brings the infant into a new state of existence.

Discussions of this kind are, in our opinion, calculated to do harm, by inducing many to treat serious subjects with improper levity, and by furnishing skeptics with opportunities for sneering at the obscurities and supposed uncertainty of revelation. But they tend likewise to excite a spirit of inquiry, and they certainly inform the public mind upon many points not before generally understood. In the present instance, much light has been thrown upon the subjects discussed, and although few perhaps, if any, who were before settled in their opinions, have been induced to change them, many have been led to form their opinions, and some who were wavering have been confirmed and established in their religious views."

COMMUNICATIONS.

FOR THE WESTERN LUMINARY.

The following essay was written shortly after a careful perusal of an extract from "Polhill on the Divine will." This is stated because some of the leading ideas are taken from that treatise. It is believed however that they are taught clearly in holy writ; and consequently are the common property of christians, and worthy of all acceptation. We add, for the information of the curious, that the celebrated Dr. John Owen wrote a recommendatory preface to the work of Polhill, in which he thus speaks of it,—"The argumentative part of this book is generally suited unto the genius of the past age, wherein accuracy and strictness of reason bear sway."

ON THE EXTENT OF THE ATONEMENT.

There has been much controversy among christians, in times past, with respect to the *extent* of the atonement. Some have used such wild and indefinite language when speaking of this subject, as to lead virtually to the denial of a true and vicarious sacrifice for sin: while others have expressed themselves in terms so limited and contracted, that it would be evidently inconsistent with their scheme to offer the gospel to every creature. The truth, we think, lies between these extremes; and an impartial examination of the Bible will certainly lead to the belief, that the Atonement is in one sense, *general;* while it is in another sense, *particular*.

1*st*. *The Atonement is general.*

By this we mean, that it is sufficient in its nature for the salvation of every child of Adam, had God seen fit to make the application of it to *all*. In other words, that no more sufferings on the part of our Saviour would have been requisite, if God had intended actually to save every creature of our race; while on the other hand this ample atonement was absolutely necessary, in order that God might be just in the salvation of any of the fallen human family.

The Scriptures assert, that "Christ died for *all*." "He gave himself a ransom for *all*." "He is the propitiation for our sins, and not for ours only, but for the sins of the *whole world*." Those who deny the doctrine of general atonement say, that these texts mean —*all the elect—some of all sorts—the world of believers*, &c. But will any unsophisticated mind be contented with this gloss? We suspect not. It is granted, indeed, that the same expressions are elsewhere used in scripture, in a limited sense: but the scope of those passages is such, that every reader can perceive the limitation at a glance, and consequently no one need be mistaken respecting them. It is different, however, with the scriptures under consideration. No such limitation is manifest either in text or context: and when we recollect that the bible is written in common place language, and that the true meaning is usually found to be that which the words naturally convey to men of unprejudiced minds and common sense, we dare not avoid the conclusion that the phrases already quoted are general and unlimited in their meaning, and consequently prove the correctness of our first proposition.

Again: The assertion that these expressions mean, *all the elect*—the *world of believers*, &c. may be fully refuted, we believe, by a single query. It is this. If those general terms *all men, every one*, the *whole world*, &c. mean *only* the elect, or the *all* of believers, why is it not said in scripture, that God *elected all*, and *every one*, and the *whole world?* Seeing that if these expressions do not mean *every creature*, it is just as true that God *elected* them all, as it is that Christ *died* for them all. Why does the Holy Spirit altogether omit the use of *general expressions* in treating of *election*, while these expressions are much used in treating of *atonement*! Surely it bears on the face of it the fact, that the atonement is wider in its extent, so to speak, than election: and hence the scriptures hold forth the doctrine of election in special contracted terms, whilst they teach that of atonement in words of the most general and unlimited kind.

Again: No intelligent person will refuse to believe, that Jesus Christ and his benefits are offered in the New Testament to the acceptance of men as *sinners*, rather than as *believers*.—Life is proffered to the *dead*, not to those already made alive. Indeed none but sinners are invited to the gospel feast. This being so, is it not the *duty* of every sinner who hears the glad tidings, to accept the proffered mercy! Certainly it is; for we know that the rejection of Christ and his proposed salvation, ranks in scripture with crimes of the deepest dye. Now the atonement of Christ is, indisputably, the *foundation* of every gospel offer; but if it be not as extensive as the offer, how can it be a *sufficient* foundation!

If pardon and reconciliation be proposed, in the scriptures, to *every creature* who hears the joyful sound, then there must be a *real* and *true*, not a falacious and delusive *ground* of this reconciliation: and can that be any thing short of the death of Christ—in other words, the *atonement?*

If the gospel calls to its great supper, the *poor*, the *maimed*, the *halt*, and the *blind*. If it invites many who "pray to be excused," and who never come; is it not plain, that provision must have been *made* for them, as much so as a dinner is made for one sincerely invited to it, but who sends a message that he cannot come!"

The Gospel signifies *good news:* that is, news of salvation for *sinners*, through *Christ offered on the Cross*. Inasmuch, then, as ministers are commanded to preach the gospel to *every creature;* it is in effect saying, that the sacrifice, or offering is made *for*, or has a bearing *upon*, every creature: because this gospel could not be preached to *any;* no, not to a single individual of our race, had not the *offering* of Christ on the cross been made.

The atonement, then, being the very foundation of the gospel offer, must certainly be considered, in one point of view, as *extensive* as that offer: while at the same time, the application of this atonement, or the work of the Holy Spirit in removing the stubborn mind, so that the sinner becomes *willing* to accept, and is consequently *redeemed* from the slavery of sin, extends only to those who eventually love God, and enjoy heaven. To the *chosen*, the *called*, the *faithful*.

II. *The Atonement, in another sense, is limited.*—By this language we mean to convey the idea, that it is limited by the intention of God with regard to its *application*. In other words, that God did not intend so to apply the blood of Christ to the hearts of *all*, as that they would certainly be cleansed from sin, and eternally saved. Matter of fact, as well as scripture, proves the truth of this assertion.

Almost all the advocates of limited atonement, among Presbyterians, hold to its *sufficiency* for the salvation of all mankind; but at the same time believe, that God in his sovereignty makes it *efficient*, or effectual to the salvation of *none* but those who put their trust in the Lord Jesus Christ. It follows then, that these persons are substantially on the same ground with the advocates of general atonement: we mean, with such of these as believe in a true and vicarious sacrifice for sin. The difference between them is a difference of words rather than of things; and consequently they ought neither to view themselves, nor permit others to view them, in the light of *opponents*, in this controversy. Both of these parties tread the middle ground, between that wild view of the atonement which represents it merely as something at which we ought to gaze and be astonished, and the other extreme, which teaches that Christ suffered just a certain amount for the transgressions of so many sinners; that if God had intended to save more, the sufferings of his Son would have been greater, and that if he had intended to save a less number, his sufferings would have been proportionally diminished. The middle ground is the scriptural ground; and those who occupy it ought not to fall out by the way, (as has sometimes been the case,) merely because they use different phraseology to express the same ideas.

Let any unprejudiced person read all the passages on this subject found in the New-Testament, and he will be constrained to acknowledge, that the death of Christ was for *all*, in some sense, while it was only for a *part*, in another sense. For instance; he is said at one time to have died for *all*—to have given himself as a propitiation for the sins of the *whole world;* and at another time, to have laid down his life for his *sheep*—to have given himself for *the church*. But it is evident that we must not limit the former expressions by the latter; for when Christ is said to have died in this special sense for a particular number, some expression is usually thrown in by the writer, to shew the *intention* of the Saviour as it respects the effect to be produced. Such as—'that he might purify to himself a *peculiar people*, zealous of good works." Titus 2: 14. Or, "that he might sanctify and cleanse it, and present it to himself a glorious church, without spot or wrinkle, that it should be holy and without blemish." Eph. 5: 27.

Now, it is no where said in the scriptures, that Christ gave himself for *all*, or for the *whole world*, that he might sanctify or cleanse it, or make it a glorious church, or peculiar people; and yet this might have been said truly, if the *all* mentioned were no more than *all the elect*, or the *whole world* no more than the *world of believers*. We are compelled, then, to conclude, that God has a chosen seed, a peculiar people, for whom Christ died in the special sense already mentioned: and hence we perceive the impropriety of that language which is sometimes uttered by men who are prone to form hasty conclusions —viz. "that he died *as much* for *Judas* as for *Peter*." It is not true; and yet it still remains a fact, that "*he* is the propitiation for our (believers) sins; and not for ours only, but for the sins of *the whole world*." And that, too, in such a sense as to lay a firm foundation for the *sincere offer* of the gospel to *every creature*.

This double view of the subject is the scriptural view precisely, and whatever difficulties may appear on the one side or the other, will all be found to originate in our own preconceived systems, rather than in the word of God. Some men think that the use of *general expressions* with respect to the atonement, has a tendency to overthrow the doctrine of election, and perhaps lead to that of universal salvation. So thought not the Apostle Paul. He constantly used such expressions, and yet who ever taught election in stronger terms! Others suppose that the use of *limited phraseology* on this subject, tends directly to undermine the precious doctrine of the general gospel offer. Our blessed Lord entertained a very different opinion.—He declared his intention to give his life for the *sheep;* and yet he afterwards commissioned his Apostles to go and preach the gospel *to every creature*.

It may possibly be objected to the foregoing view of general atonement, that it is contrary to the doctrines usually termed *Calvinistic*. This we deny. The works of *Calvin* himself consist of 9 folio volumes, and yet it is believed that a single sentence cannot be found in them in opposition to general atonement; while he expresses himself in a manner favourable to it, in numerous places. As this will probably be *news* to some of our readers, it may be necessary to give them a specimen or two of his language, that they may judge for themselves. "Although Christ suffered for the sins of *the whole world;* and is *offered* indiscriminately to *all men*, by the goodness of God, yet all do not apprehend him." Comment on Rom. 5: 18.

Again he says,—"Christ suffered *sufficiently* for the whole world; but *efficaciously* only for the elect." 1 John 2; 2.

The *Calvinism* of the framers of the thirty-nine articles of the church of England will not be denied, by any one acquainted with their views. Hear them on this subject—"The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of *the whole world*, both original and actual; and there is none other satisfaction for sin but that alone." 31st Art.

Luther, Calvin, Archbishop Usher, and many of the earliest English Reformers and Puritans, together with numerous others who held firmly the Calvinistic doctrines, agree precisely on this point. These names are mentioned because some persons attach considerable importance to the opinions of men who were so justly eminent for piety, and force of intellect.

For our own parts, while we would differ from such men with great caution, nevertheless, as Presbyterians we believe, that the word of God is the only infallible rule of faith and practice; and having delivered our sentiments, as we think, in strict accordance with this word, they are left to make such impressions on the minds of others, as the Lord in his wisdom may direct. S. S.

FOR THE WESTERN LUMINARY.

A SELF-INQUISITION.

Let me as a professor of christianity this day honestly and candidly examine myself; am I a christian or am I not? am I or not, justly censured for wearing the cloak of christianity as a blind, that by so doing I may heap up the mammon of this world! Is not my stand a serious one? I am now a professor of christianity, placed not only in the presence of the multitude, but also, of an omniscient God who searcheth the hearts and trieth the reins of all men; who holds all power and dominion on earth and in Heaven, who humbleth the mighty and exalteth the humble, at his own discretion; whose eye and hand extend to the earth's remotest bound, which are able to disappoint the proudest strain that mortal man can make. When I meditate upon these things, I think well might pious David exclaim "how wondrous are the works of thy hands, O God; and what is man that thou shouldst be mindful of him;" yet it hath pleased him to look upon us in mercy; he says in his word "look unto me all ye ends of the earth and be ye saved, for I am God and besides me there is none else." Here I have a promise of eternal rest, as also in many other places, if I only abide in the love of Christ; if I do not, what good would volumes of promises do me? If I am walking under the name of christianity as a cloak, or that I may deceive mankind and make a great show in the flesh, or heap up the treasures of this world, I am not in the way that leads to happiness. Oh if these or any similar vices are pertaining to me, or to any professor of christianity, may we be speedily cited to the case of Annanias and Sapphira his wife, who were struck dead for their hyprocrisy. God saw proper to remove their candlestick out of its place as a fulfilment of his word, for he hath said the wicked shall not live out half their days. I call on all men to awaken to their duty, and especially on all professors of christianity, from whom much is to be expected, as we are told the prayers of the righteous availeth much.—Then I say,

Let true christians all unite
To sing a sacred song,
And worship be their chief delight,
Twill be a pleasing throng.

And they will useful knowledge gain,
To fit their souls for Heav'n;
By oft assembling thus in love,
They'll meet with Christ above.

Who would risk his immortal soul for a few temporary blessings, which like a vapour are but for a moment and then vanish away. How necessary it is to secure the salvation of our souls may easily be seen by comparing time to eternity. I say it is the duty of every professor of christianity to examine himself, and to endeavour to make a holy walk, that others seeing his good works may be brought to a knowledge of the truth as it is in Jesus.

I dedicate this inquisition to professors of christianity, not as a censure but as a request, that they may impartially examine themselves and seek refuge in the arms of the author and giver of all our mercies. I have heard the professors of christianity so much censured lately, I thought this or a similar address necessary. Christians pray for your censurers.

J. H. C.

THE LUMINARY
AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, MARCH 2, 1831.

DIVISIONS OF THE BIBLE.

Each of the books of the Old and New Testaments, with the exception of the book of Psalms, was originally written in one continuous and unbroken connection from beginning to end.

About 440 years before Christ Ezra divided the five books of Moses into 54 sections, and these into smaller parts for the convenience of being read and interpreted in the Synagogues after the Babylonish captivity.

About 1240 years after Christ, Cardinal Hugo de Sancto Caro, being much employed in the study of the Bible and writing a commentary upon it, was led to form the first concordance or index of all the words and phrases in the holy Scriptures. He made use of the vulgar Latin Bible. In executing his plan he found it necessary to divide the books into sections, and these he subdivided into equal parts, placing in the margin against them the letters A. B. C. D. E. F. G.

In the year 1430 Rabbi Mordecai Nathan, a learned Jew, having frequent disputes with the christians, and finding the advantage they derived from their concordance of the Latin Bible, set about making a similar concordance of the Hebrew Bible for the use of the Jews. He was seven years composing it. He followed Hugo's division of the Scriptures into chapters, but instead of marking the minor divisions by letters, he designated them by numerical figures. These divisions were afterwards applied to the Greek New Testament by Robert Stephanus, and have been followed in all modern translations of the sacred books.

Thus originated the divisions of the Bible into chapters and verses by the mutual assistance of Jews and Christians, which have proved a very great convenience in the use and study of the sacred volume.

These divisions, however, it should be remembered, are not always made according to the subjects of the discourse or the periods composing a sentence; and therefore are often to be disregarded in our endeavours to come at the sense or meaning of the writers.

A MOTHER'S ADVICE.

"Live therefore, my children, as you have begun your lives, in humble labour for the good of others; and let ceremonious visits and vain acquaintances have as little of your time as you possibly can. Contract no foolish friendships, or vain fondness for particular persons; but love them most, that most turn your love towards God and your compassion towards all the world."

THINGS OF THE SPIRIT.

In a letter of the Rev. Wm. Law, a writer of the last century, whose practical works are deservedly celebrated, we find this sentence: "Rhetoric and fine language about the things of the Spirit is a vainer babble than in other matters; and he who thinks to grow in true goodness by hearing or speaking flaming words or striking expressions, as is now much the way of the world, may have a great deal of talk, but will have but little of his 'conversation in heaven.'"

A GOOD EXAMPLE.

The Bourbon County Bible Society has completed the supply of that county with the Word of God, and is now coming forward generously to assist in supplying other counties yet destitute.

At a late meeting of their board of Managers, the following order was passed:—

"On motion, resolved, That the money remaining on hands, amounting to $160, be given as a donation to the Kentucky Bible Society, to aid them in supplying the destitute parts of the State with the holy word of God.

A. H. WRIGHT, *Treasurer of B. C. B. S.*"

The money has been received by the treasurer of the Kentucky Bible Society.

FEMALE COLONIZATION SOCIETY.

On Monday the 28th ult. a society was formed in this place, called The Lexington Female Colonization Society. It is auxiliary to the State Society. Fifty-eight dollars were subscribed by those present. We know of no object more worthy of the cordial support of all denominations of christians and all classes of persons than that, for which this society is formed. It is to be hoped that many, who were not present at its organization, will enrol their names among its patrons.

EMIGRATION TO LIBERIA.

A joint resolution has passed both houses of the Legislature of Louisiana for appointing a committee to inquire into the expediency of encouraging the emigration of the free people of colour to Liberia.

ALL FOR THE BEST.

Mr. Garrison, editor of the Liberator, published at Boston, and a strenuous advocate for the immediate and unqualified emancipation of all the slaves in the United States, is a violent opposer of the scheme of African Colonization.

The Colonization Society lately formed in the city of New-York, published an account of their organization with an address to the public on the objects of their society. Some of the free people of colour held a meeting and resolved to publish a counter address.

These collisions will strike out more light on the subject of Colonization, and the more clearly it is seen and better understood, the more it will commend itself to the judgment of all men.

Mr. Russworm, now the editor and publisher of a newspaper in Liberia, was once a strong opposer of the Society. He changed his views, embarked for the colony, and is now participating in its benefits and blessings.

Mrs. Martha Stansbury of Trenton, N. J. relict of the late Rev. A. O. Stansbury, of New-York, has bequeathed one thousand dollars to the Colonization Society.

From the Rev. Zebulon Butler, at Port Gibson, Miss. we learn that the Presbytery of Miss. recently met at Baton Rouge, Louisiana, and ordained Mr. Hutchison pastor of the Presbyterian church in that place. The Presbytery then proceeded to New-Orleans to attend to the interests of the church in that city. The Rev. Mr. Clapp, pastor of the church there, several months ago declared to Presbytery that he could no longer conscientiously hold and preach the doctrines of our church, and his connection with the Presbytery was accordingly dissolved.

Three out of the four men constituting the session of his church have withdrawn from him, and a considerable portion of the church will "come out and be separate." Immediate efforts will be made to build another house of worship.

EXTRACT FROM CORRESPONDENCE.

A clergyman in a neighbouring state, writes: "About two years ago, you sent the Western Luminary to me. Being acquainted with the paper, before you sent to me, I was able to recommend it. Therefore one of my Elders took it out of the office and read it one year, and at the expiration of that time, paid me two dollars. And altho' he pronounced it a good paper, could not be prevailed to continue it. And were I to conjecture the reason, it is because it contains too much on the subject of Temperance; a subject more hated, than spoken against, by some people. I have therefore continued to read your useful paper myself. Enclosed you will find Ten Dollars, five for the time you have sent me the Luminary, two from ——, and three for ——. I only add, that if the Western Luminary should be circulated widely as it merits, you will be amply compensated, and many profited."

GRADUAL EMANCIPATION SOCIETY.

Bardstown, February 21, 1831.

Mr. Thos. T. Skillman,—In looking over the Luminary of the 16th inst. under the 6th number on Slavery, I find proposals for the formation of a society for the gradual emancipation of the coming generation of negroes. I am pleased with this proposition, and wish my name handed in as one of the number required to enable them to call a meeting on this great and good subject. I hope the time is not distant when the sentiment of mankind will be in favour of this subject.

Respectfully yours,

WILLIAM R. HYNES.

FOR THE WESTERN LUMINARY.

FAYETTE COUNTY TEMPERANCE SOCIETY.

Mr. Editor,—I attended the monthly meeting of the Fayette County Temperance Society, on Thursday evening last. And although disappointed in hearing the Address expected from Mr. Breckinridge, who was prevented, by indisposition, from attending; yet I was much gratified with the exercises of the occasion. The meeting was addressed, by several gentlemen of different religious denominations, in an interesting and impressive manner. One of them observed, in the course of his remarks, that if the immense sums of money annually expended for ardent spirits,—in very many cases, to the depriving of wives and children of their necessary food, —were directed to benevolent purposes, the church would have it in her power to accomplish almost any benevolent enterprise she chose. He said, he had been incidentally informed, that during the Christmas holidays of last year, one grocer in this town retailed, in *three hours, two barrels of whiskey!!*

I was much struck with a remark made by another speaker. It is one which should ever be distinctly kept in view by every friend of the Temperance cause; both for his own benefit, as well as the benefit of those who are pleased to oppose this benevolent institution. He said, the Society was decried by some, because some intemperate persons who had joined it, had fallen back into the ranks of intemperance. The grand design of Temperance Societies, he remarked, was not to reclaim *drunkards*. And that no friend to the cause should, for a moment, be discouraged, either by the opposition of intemperate men, or their turning back to their "wallowing in the mire," after they had united themselves to a Temperance Society. The great object to be effected by this institution, was, the training up of youth in temperate habits, and erecting a barrier to preserve those who were already temperate. He said, if the temperate could be kept so, and our youth trained up in such habits, we would only have to wait for the present race of drunkards to die off before we had an entire nation of temperate men. The same gentleman further remarked, that the money expended, every year, in the state of Kentucky, in procuring this destructive poison, would be amply sufficient to educate all the children in the state destitute of the means of obtaining an education. That, while in the most favored counties in the state, not one half of the children were at school, in some, not one eighth, and in one county, indeed, there was no school at all, thousands, and tens of thousands of dollars, amply sufficient to enlighten these minds grovelling in ignorance, were spent in procuring that whose direct tendency was to render the users of it degraded and unhappy.

This, Sir, is but a meagre sketch of the addresses delivered on the above occasion. I have been surprised that the interesting meetings of this Society are not more fully attended. Surely there is no plan of benevolence which is more worthy of the best wishes and the best efforts of the benevolent.

This Society now numbers near four hundred members. Fourteen were added to the list on the last night of meeting. The next meeting will take place next month, in the Baptist Church. Let no one say he will not attend, because he knows enough on the subject of Temperance. If he is a friend to the cause, he cannot fail to be benefitted, and also to do good by attending;—if an enemy, where could he find a more wholesome atmosphere than that of a Temperance meeting!

Y. Z.

From the Kentucky Sentinel. Feb. 25th 1831.

GEORGETOWN ANTI-GAMBLING SOCIETY.

At a respectable meeting of the citizens of Georgetown, at the Court house, on Thursday, the 17th inst. agreeably to a previous notice in the Sentinel, for the purpose of forming a society whose object would be the suppression of *gambling*, Job Stevenson, Esq. was called to the chair, and W. B. Warren appointed Secretary.

The meeting was ably and lengthily addressed by John T. Johnson, E. L. Johnson and Jas. F. Robinson, Esqs., by whom the consequences attendant upon this *ruinous, immoral* and *degrading* vice was plainly presented to view. It was then resolved, that this meeting do constitute itself into a society to be called the Georgetown Anti-Gambling Society, and an invitation given to all who were willing to become members, when 91 names were handed in to the Secretary. And inasmuch as the subject has been lately freely canvassed in the Sentinel, it was resolved that the proceedings of this meeting be also published; thus evidencing to our sister counties and States, our determination so to protect our infant, but promising College, (so justly the pride of our county,) that parents may commit their sons to our charge, with a perfect assurance of again receiving them uncontaminated by the society of black-legs and sharpers.

☞ A meeting of the Society will take place on Monday, the 28th inst. at 3 o'clock, P. M., when an address will be delivered by R. H. Chinn, Esq.

Attest, WM. B. WARREN.

From the Sailor's Magazine.

MR. WINSLOW AT NEW-ORLEANS.

Extract from a letter dated New-Orleans, Dec. 23, 18 .0.

"Mr. Winslow arrived on Saturday evening, and is now looking out a convenient room to answer the purpose of an office, as well as to sleep in. I hope he will have things arranged in a day or two, as he feels anxious to be settled and go to work. We have a meeting of our Board this evening, and arrangements will be made to have regular service in the mariner's church in future. We now feel strong, with Mr. Winslow, Mr. Aikman, and Mr. Clark of the Baptist church all come together, and, I trust, will *pull* the same way. Mr. Winslow has been introduced to the president of our society, and some of the directors, and this evening will attend our meeting."

Mr. Winslow's Letter.

A subsequent letter from Mr. Winslow himself, dated January the 18th, mentions that he is laboring diligently to get marine operations into a regular shape in New-Orleans. He has taken a convenient room for an office. He says, "There is no depository, reading-room, register-office, library, or museum; and a more advantageous port for such institutions, I presume cannot be found in the world. Sailors have shown such a readiness to improve the advantages of such establishments, that I have devoted my room as an office for them. There is a table spread with some twenty different periodicals of the day; and sailors come

in and spend their evenings, with manifest interest and profit. All are freely invited.

"I have also commenced a *library* of several books, and some fifteen dollars is subscribed by a less number of sailors, to extend it.

"I have opened a *register office*, rather for my own benefit than what it may be to others. To show you a little what is doing in our port, I have registered, since the 1st of January, the names and officers of two hundred American vessels and steam-boats, and twenty-seven foreign. Tonnage of the above 47,086.

"I have commenced a *museum*, and sailors and others are pledged to furnish as many curiosities as may be. My room is also used as a depository, where are the publications of the American seamen's Friend Society, with bibles, testaments, tracts, &c. Every thing is thrown upon my shoulders in such a crude state, that did I not know it is the cause of God, I should shrink from it at once.

"I hope to form a society here, at least of ladies, where we may realize something next year. The prospect is that you will have to sustain the cause this year, wholly at your own expense, and that pretty heavy.

"I preach twice on the Sabbath, and attend Bethel meetings on Sunday, Tuesday, and Friday evenings, making five meetings regularly every week, in the church; besides one or two Bethel meetings on board. They are well attended, and show us that if we had a place of worship, where we could sit without being exposed to the inclemency of the weather, many more, if not most of those in port, would attend. Can you not send us something for our reading-room? G. W."

INDIAN QUESTION.

This subject has been brought before the lower House in Congress by Mr. Everett of Mass. and was under discussion at the time of our last accounts from Washington.

[From a Correspondent of the New-York Observer.]

Washington, Feb. 4, 1831.

Amid the interest and excitement of public scenes, few probably reflect upon the results of public measures, as they affect the peace and comfort of the domestic circle. With what emotion, for instance, must Judge Peck have taken his pen to inform his wife of his honorable acquittal before the highest and most enlightened Court in the world. With what feelings of conjugal pride and joy will she receive the grateful intelligence of that acquittal. All the wife must then disclose itself. The thought applies eminently to the Cherokees. The members of the Delegation must wait here the livelong winter with almost nothing to do except to try to encourage each other and their brethren at home with a dim and doubtful prospect of relief in some way now unknown to them. Meanwhile they have left wives and children at home, whose separation from their husbands and fathers is not alleviated even by the uncertain, but consoling anticipations of the "Soldier's Bride," or the Sailor's Wife, that the spoils of victory or the treasures of wealth will grace their return and gladden their lonely hearts. The Cherokee matron, surrounded by her children, asks neither wealth nor honors for her returning husband, but SIMPLE JUSTICE.

A letter which I am permitted to see from the wife of one of the Cherokees to her husband now in this city, contains the following: "Your faithfulness in writing me has far exceeded my highest expectations, and I am utterly unable to find language capable of expressing my grateful thanks. I indulge the hope of a continuance of your kindness, which, in return for my past negligence of you, I am conscious I little deserve." * * * "Oh that I could be so highly favored as to enjoy the company and kindness of ———, while deprived of your much dearer presence and sympathy. I have been until now entirely alone, and have been no where, except to father's twice, since you left me. The children in their conversation evince great affection for you, and express much anxiety to have you come home." [Home! Has the Cherokee mother, with her infant prattlers around her, any home which she can call her own with safety! The stillness of the next night may be broken by the foot of the prowler at her door. And she herself may be (as has been threatened) dragged to the Penitentiary of Georgia!] "Rollin says, he will tie you when you come and not let you go to Washington any more." This sentence, like all the extracts, is quoted on my own responsibility, but it serves my purpose—to let you a little into the interior of the proscribed Indian's family. Have you not children at home, ye legislators, who would legislate the domestic circle into a desert, fanned only by the sighs of heart-broken mothers, wet only by the tears of sympathizing children, gazed upon with the intense passion of an Indian's soul, as he retires in despair from the domain which God gave him, and submits to see God's charter wrested from his hands! Well may the Indian take up the lament of the persecuted Jew: "He hath laughed at my losses; mocked at my gains; scorned my nation; thwarted my bargains; cooled my friends; heated mine enemies. And what's his reason? I am *an Indian*. Hath not an Indian eyes! Hath not an Indian hands, organs, dimensions, senses, affections, passions! Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is! If you prick us, do we not bleed! If you poison us, do we not die! And if you wrong us, shall we not revenge! If we are like you in the rest, we will resemble you in that. If an *Indian* wrong an *American* what is his humility! Revenge. If an *American* wrong an *Indian*, what should his sufferance be by an American's example? Why, revenge. The villany you teach me I will execute, and it shall go hard, but I will better the instruction." Not so, however, will the civilized, christianized Indian do, who has been taught by the charity of the Gospel to "suffer long and be kind." But he feels, *deeply feels*.

"I perceive from your letter," continues the writer to her husband, "that you are somewhat encouraged in the hope that your visit to Washington will terminate happily, and for the good of our much injured people. I, too, am greatly animated in the belief that our prospects are brightening, and that we shall yet enjoy peace and tranquillity. I am very desirous to hear from you and how you succeed in your business." The writer, after expressing in indignant terms her opinion touching the execution of Tassels, says; "The places abandoned by the Arkansas emigrants are to be rented by the State of Georgia, and protection extended to those who rent the places. I have understood that the intruder at Charles farms, Hemphill, intends taking possession of our place, and four others. He has about fifty negroes at work at ——. I sent word to J. F. not to desert the place. He says he will stay at all events." * * * "I am more than ever anxious to hear how you succeed in your mission, and what your views and feelings are with respect to the interests of our people. I am, as ever, your affectionate wife."

Mothers and daughters of America, who cluster in beauty and security around your peaceful firesides, like the olive-plants that entwine themselves round their native stem, think of the Cherokee Mother with her little ones, when gathered at your altar to pray for those, who are strangers to the rich blessings which you enjoy! Pray God to protect the innocent and the defenceless!

Chancellor Kent of your State, and Mr. Binney and Mr. Sergeant of Philadelphia, have declared their opinion to the Cherokees, that they are a sovereign nation—that the laws of Georgia are unconstitutional—that they are a foreign nation—that the Supreme Court of the United States has original jurisdiction in the case, and may award an injunction to restrain Georgia and her officers from executing her laws enacted over them. Whether the official opinion of the Supreme Court will coincide with the professional opinion of these eminent jurists remains to be seen. In the truth, justice and impartiality of this tribunal, we have great confidence. The loss of LIVINGSTON and WASHINGTON was great, but I dare not say, it was not made up by M'LEAN and BALDWIN. While they are not so experienced as their departed predecessors, they are comparatively young and vigorous, highly accomplished, and ambitious to honor the elevation which has so much honored them. I trust they in common with their associates feel they can shed no higher honors around themselves, before the world, than by dispensing according to the best of their ability equal and exact justice to all, whatever, wherever, and how HIGH soever the opinions with which they come in conflict. They have hitherto stood their ground. This tribunal has withstood at different times the shocks of different and the most powerful States. It has been assailed by Pennsylvania, New-York, New-Hampshire, and Massachusetts, if not by others, for its decisions against their opinions, but after the storm had thundered for a while round the base of the Constitutional Rock, the waves subsided into peace—the clouds were scattered, and the sun shone out again. The black cloud which has lowered for some time in the Southern horizon looks portentous to many; but if the Church of God is true to her faith, and faithful in her prayers, the sun shall shine there again. We have seen recently in Europe that the tenure of a throne is scarcely less frail than a gossamer's thread—the strength of a sceptre is like that of a straw, and we proudly ascribe the changes to the weakness of despotism where knowledge informs men of their capabilities and their rights—it cannot bear the light; we ascribe it all to the Spirit of Liberty that is abroad in the world, and we claim to have first taught her how to spread her wings for her auspicious and glorious flight, to the very extremities of the globe; but we forget that if the genius of monarchy tends to oppression, the genius of free republicanism tends to licentiousness. And this is the most fatal, as well as the most guilty kind of oppression, for it is self-inflicted. Our freedom—our Supreme Court, which so many call the sheet anchor of the Ship of State—the integrity of our judges—the success of our half-century experiment—the enthusiasm for liberty which is kindling up in the world—our fleets and armies—our skill and bravery—all will not save us, if God keep not the Nation. It is just as easy for him to turn the counsels of the American Cabinet or Congress into confusion, if they will indulge their unholy passions and selfish aims, as it was to confound and overthrow the King and Ministry of France. The FEAR OF GOD is the BULWARK of a nation.

The intermediate power of the Supreme Court seems well adapted to settle all difficulties arising from the collisions of great bodies, and Providence has, up to this hour, seemed to approve the arrangement, though, like every thing human, partaking of imperfection. An assault of a very bold character was made upon the Judiciary last week, by that restless body, the popular assembly of the nation.—No, I do it injustice at least in this case, for it was repelled two to one. The resolution to repeal the 25th section of the Judiciary act of 1789 was not entertained for a moment, and its REJECTION was moved by PHILIP DODDRIDGE, of Virginia, on the same ground he said that he would move for the rejection of a proposition to REPEAL THE UNION.

The House may be called a political sea, which amid its turbulent agitations throws up all manner of unsightly, as well as pleasant and useful things, but there is at least one pure and steady stream, which flows from beneath the Capitol. The Supreme Court silently go on with their great mental occupation, while from the assembly at the other end of the Capitol an attack is made now upon this side, now upon that, but all rebounding as yet with tremendous force upon the assailants. The second attempt was to limit the term of the Supreme Judges. This also signally failed. These legislative expressions of sentiment may be considered as having a favorable, though remote bearing on the Indian Question. They show directly the opinion of Congress in regard to the powers and the stability of the Supreme Court. Now, that Court must best know the extent of its own jurisdiction. In the exercise of this jurisdiction it has declared the right of the Cherokees to argue their cause *versus* Georgia before them, and has summoned Georgia to appear. If in the opinion of the House, the Court had transcended its powers, would it have given such an overwhelming vote against the first movement of opposition—against even considering such a proposition!

On the 5th of March we expect to hear the matter fully and ably discussed. Mr. Sergeant of Philadelphia, is to be associated with Mr. Wirt in the great argument which is expected to be held before the Court in March. Whatever be the decision, the President will be bound to execute it, by force, if necessary, whatever be his opinions. Time will determine whether the sentiment of Ross in a letter to Ridge is to be sustained: "For Congress to permit Georgia to nullify the laws and treaties of the United States, to raise and send into the Cherokee country an armed force, for the purpose of enforcing their illegal laws against the Cherokees, would be an actual invasion of a hostile character, and an assumption of power to wage war upon a peaceable, unoffending, and defenceless people."

SUMMARY.

TURNPIKE ROAD.—The Fayette County Court have passed an order to take in behalf of the county $15,000 stock in the Lexington, Paris and Maysville turnpike road. And the Trustees of the town of Maysville have taken $30,000 stock in the same.

Death of Bolivar.—Simon Bolivar, the Liberator of Colombia, died on the 17th of December.

Gen. Duff Green has been elected public printer to both houses of Congress.

Gen. John Floyd has been elected Governor of Virginia, for the term of three years from the 31st of March next.

Public Stages.—Three young men have lately been fined $25 each, and costs, at Buffalo, for singing and using indecent language, in a stage, thereby forcing two respectable females to leave the coach.

Steady Progress.—The number of members of the Glasgow Temperance Society, as given in the Record for several successful months, is as follows:—June 9 2—July 11 7—August 1453—September 3243—October 3358.

Internal Improvement.—On the 29th ult. a flat boat with a full cargo of produce, passed the Louisville and Portland Canal, on her way to New Orleans. This boat started from Boston, a small village 18 miles from Cleaveland, and came by the way of the Erie and Ohio Canal, over the White Woman's Feeder dam, and down the Muskingum to the Ohio.—*Cincinnati Advertiser.*

Melancholy effects of the late gale on the Jersey shore.—A gentleman arrived at Philadelphia, who left Somer's Point, (N. J.) on the morning of the twenty-fifth, reports the following particulars of the gale.

"Out of thirty sail of coasting vessels, there was but one rode out the gale: twelve were high and dry on Somer's Point, and twelve at Beasley's point; several of them are much damaged; six went adrift from Baker's wharf, and four of them are cast away four hundred yards from thence, and the other two are not yet heard from. The sloop Abigail foundered at her anchors at Leed's Point, and the captain lost. So severe a gale is not remembered by the oldest inhabitants; the snow was about two feet six inches deep. Several landings which were covered with wood ready for market, were swept away by the flood. Our informant cannot recollect but the following news of the vessels ashore: schooners Extra, Rebecca, Zelia, and Bold Commander. The bodies of two men unknown, came ashore on the beach, and were buried on Friday last.

From the Detroit Courier of December 23.

Distressing shipwreck.—The schooner Emily was wrecked on Lake St. Clair, on Wednesday morning of last week, and by this melancholy catastrophe, seven lives were lost. The particulars as we have learned them, are these—the Emily left Detroit on Sunday evening, bound to the river St. Clair. She came to anchor for the night, near Point Huron; and while attempting to get under way in the morning, she struck several times upon shoals—soon become very leaky—drifted off towards the Canada shore, being about half filled with water. Five men went ashore in the boat, but could not return to the wreck—the wind blowing fresh on land. No assistance could be rendered on the island where they landed, and in that situation they were obliged to witness their companions, one after another, washed from the wreck, except two who lashed themselves to the rigging, where they soon perished with cold.—The names of those who were lost, so far as we can learn, are Randall, the master; Roswell Newell, a sailor; Brakeman, Roe, Stevens, and two others.

CHURCH BURNT.—We regret to state, (says the New-York Observer, Feb. 19,) that the Seventh Presbyterian Church, at the corner of Broome and Ridge sts. Elihu W. Baldwin, Pastor, was totally destroyed by fire on Tuesday night, except the bare walls. "The fire caught," says the Journal of Commerce, "from a stove in the body of the house, (N. E. Corner,) where a meeting, we understand, was held the same evening. There was insurance in one office to the amount of $3000, and $4000 in another. The cost of the building and ground was $25,000. After deducting the insurance, the value of the ground, and the materials remaining, the dead loss to the congregation may not be more than $5000 or $6000. The edifice without doubt, will be immediately rebuilt."

Destruction of Fort Delaware.—On Tuesday night last, says a Wilmington, Del. paper of the 10th ult. Fort Delaware, situated on the Pea Patch, was destroyed by fire. Nothing now remains but the bare walls. Maj. Pierce's quarters, which stands within the walls, was saved with much difficulty We understand the fire originated in the quarters of the Engineer, but how it happened we are unable to say positively; but have heard it was caused by a stove pipe which projected through the roof. We are happy to say, no lives were lost. A number of kegs of powder exploded, the report attending which was distinctly heard at this place, and as high up the river as Chester, and gave reason to fear that the magazine had blown up.

The public loss is estimated at *one hundred and fifty thousand dollars.*

Newspapers.—The Gazette at Chambersburg, says:—

There is no book or print so cheap as a newspaper—none so interesting, because it consists of a variety, measured out in suitable proportions, as to time and quantity. Being new every week, or day, it invites to a habit of reading, and affords an easy and agreeable mode of acquiring knowledge, so essential to the welfare of the individual and the community. It causes many an hour to pass away pleasantly and profitably, which would otherwise have been spent in idleness or mischief. Every public house, especially, should be furnished with a number of these little social friends, which, besides making the house imperceptibly pleasant, saves the cook from being teased with impatient and petulent remarks, and many times cause the traveller to dine or to tarry over night, to the profit and pleasure of himself and landlord, when they would otherwise have parted with no very friendly feelings.

DIED—At his residence in Shelby county, on the night of the 28th Jan. *Gen. Thomas Baird*, aged 48 years.

In Shelby county, on the 13th ult. Mr. *Robert Bailey*, a soldier of the Revolution, aged 83 years.

In Scott County, on Monday morning the 21st ult. after a severe and distressing illness of some months, occasioned by a cancer on his face, *Capt. John M'Hatton*, at a very advanced age.

At Norfolk, Virginia, on the 7th ult. Commodore *Arthur Sinclair*, of the Navy of the United States, Commanding officer on the Nyrfolk Station.

CENTRE COLLEGE.

THE Summer Session of this Institution, will commence on the fourth Wednesday in April, next and continue twenty one weeks. The course of study will be as extensive, as in the best regular Colleges. The price of Tuition is in the College Classes $30, and in the Preparatory Department $24, per College year, payably half yearly in advance. Boarding of a superior kind in the Refectory, including washing and lodging, $1 50 per week. Fuel and light furnished by the Steward, at cost. Whole estimated expense $ 03 per annum, exclusive of Books.

The Faculty will consist of

REV. JOHN C. YOUNG, A. M. President, Professor of Mental and Moral Philosophy, Logic, Political Economy and Belles Lettres.

JAMES BUCHANAN, A. M. Professor of Mathematics, Natural philosophy, and Chemistry.

Rev. JOHN L. PIERCE, A. M. Professor of Latin, Greek, and Hebrew.

THOMAS NICHOLLS, A. B. Principal of the Grammar School.

CENTRE COLLEGE is situated in the immediate vicinity of Danville, a quiet and retired village, where there are few temptations, to seduce the young men from their studies, or allure them into vice. The Town and surrounding country are remarably healthy.—Danville is 10 miles distant from the Harrodsburg Springs,—the favorite watering-place of persons from the South. The proximity of these Springs, affords to parents from that quarter, a favorable opportunity of occasionally seeing their sons who may be placed here for education.

The fact, that there is now, and has been for years, a very preponderating religious and moral influence existing in the College, and also in the village, presents an inducement to Parents and Guardians to send their Sons and Wards to this place, and affords a strong guaranty for the safety of their morals and habits.

At the close of each Session, there will be a public examination of the under graduates; and also of the Senior Class at the close of the Summer Session.

The annual commencement will be held as heretofore at the close of the Summer Session.

The present Session will close on the 4th Wednesday in March next, and the examinations commence on the Monday previous.

The friends of the College and of Literature are respectfully invited to attend the several examinations and public exercises.

The present occasion seems to furnish a fit opportunity of correcting some misapprehensions, in relation to this Institution.

It is true that the Synod of Kentucky, by the charter, are constituted the electors of the Trustees, on the payment of a stipulated sum for the use of the College. Something more than one half of that sum has been paid; and in consequence, the Synod have elected one half of the present board. This relation, between the Synod and the Board of Trustees, gives the Synod a special influence, in addition to the general influence resulting from the numbers, learning, and piety of that body, and their patronage of the Institution.

But Synod have no right to appoint, remove, or continue in office, any member of the faculty; nor to make bye laws, or in any way interpose *authoritatively*, in the government of the College—nor has such right, within the knowledge of the Board, ever been claimed,—and certainly has never been exercised. The College is governed solely by its Board of Trustees, and the faculty appointed by them. Indeed it has rather been the cause of regret, that on occasions of doubt and difficulty, the Board have been left to act, unaided by the friendly counsels of Synod.

The *Theological department*, about to be founded by Synod under the charter, will be *separate and distinct from the College proper*, under the government of its own officers, who will pursue that course of instruction, discipline, &c., which is approved by its founders. That the doctrines *there* taught will be *sectarian to the extent that the Presbyterian Church is sectarian* as distinguished from her sister Churches, is not only probable, but certain.

But it does not follow that the misgivings of some highly respected individuals, will be verified. They should hope better things of the Synod of Kentucky, than to apprehend they would govern their Theological Seminary in a partizan manner, or that they could for any considerable length of time, succeed in governing it, in opposition to the opinions and wishes of the great body of the Churches they represent.

This Board would greatly rejoice to see, connected with Centre College, such a Theological Seminary, as that of either Princeton or Andover. Yet it is said that there does exist shades of difference in opinion, between the leading professors of these celebrated Institutions. But does it follow that either of these distinguished men hold and inculcate such opinions, in a partizan manner! or rather is it not notorious, that they are held and taught by them in a spirit of christian love and charity! What will be, is in the womb of time—of the present, this Board can speak. They assure the Presbyterian public, that there is no party in or about Centre College disposed to persecute or put down either '*Hopkinsians*' or '*Triangulars*'—and so far as religious instruction is given, the attention of the student is directed rather to the understanding of the weightier matters of the Law, than to a minute care of the 'mint and cummin.' It is the earnest desire of the Board, to keep down party spirit, and make Centre College a kind of neutral ground, where the different shades of opinion, held by evangelical christians, may be freely held in peace—and not an arena on which the Theological gladiators may wage their partizan warfare to the disgrace of the Christian Church.

The College proper is not, and under its present charter, never can be a Sectarian establishment—and while the Board are deeply solicitous that it may continue to be a christian College, they are determined to preserve inviolate, that clause in the charter which provides, that no doctrines peculiar to any one sect of Christians shall ever be taught in the College.

By order of the Board,

D. G. COWAN, } *Com.*
JOHN GREEN, }

February 19th, 1831.

JOB PRINTING
EXECUTED AT THIS OFFICE

PROPOSALS

FOR PUBLISHING THE

WESTERN LUMINARY

AT LOUISVILLE, KY.

THE proprietor of the Western Luminary has been strongly urged to remove his office to Louisville. For nearly seven years it has been published at Lexington. At the time of its commencement this town was the largest in the state. But the improvements in the navigation of the rivers, and the increase of population in the new states, Indiana, Illinois and Missouri, have now made Louisville second only to Cincinnati in population and commercial importance on the Ohio. Many advantages would be afforded there for the circulation of the paper, for receiving and communicating intelligence, and making remittances of payments. It would be more central to the present list of its subscribers, and it is thought its patrons generally, would prefer to have it published there, to any other place in the state.

Induced by these considerations, and desirous of extending the usefulness and circulation of his paper, the publisher has it in contemplation to remove his establishment to Louisville.

The Western Luminary is the oldest religious newspaper published in the western states, and it is believed the most extensively circulated. Its publication at Louisville, it is hoped will render it more acceptable to all its patrons, especially to those residing west and south of that place. To meet the necessary sacrifices attending a removal, and the increased expense of publishing it there, the proprietor must call on all his friends, who desire the change, to use their exertions to obtain new subscribers.

The paper will be enlarged to an imperial sheet, and contain, besides what is usual, a table of prices current, account of arrivals and departures of steam boats, &c.

Should the number of subscribers in Indiana justify the expense, for their accommodation an office of publication will be established at New-Albany.

The following extracts from letters and communications, from some of the friends of the paper in Louisville, will show the reasons they have presented for the change, and the interest they feel in having it effected.

From Rev. Eli N. Sawtell, pastor of the 2d. Presbyterian Church.

"*Louisville, January* 3, 1831.

"Dear Brother Skillman:

"The subject of your removing to this place with the Luminary, has been the topick of much conversation among the friends of Zion in this City for several weeks past. There is but one mind among them, and that is, that you ought to come. I would say much on the subject now, were it not, that brother Miles will have an opportunity of laying the whole subject before you in a much stronger light than I can by letter. Do make it a subject of prayer, and weigh well the subject, and see if it will not clearly appear that it is your duty to come. This place is growing rapidly, and we need, and must have, a religious paper. May the Lord direct you in this matter. Yours in the Gospel,

E. N. SAWTELL.

From Rev. G. W. Ashbridge, pastor of the 1st. Presbyterian Church.

"*Louisville, January* 10, 1831.

"Mr. Thomas T. Skillman:

Dear Brother,—I drop you a line, at present, to bring a subject of deep importance to the interest of the Church fairly before your mind. It is to inquire, as the organ of "many christians" of this place, if you could by any fair prospect of increased usefulness and profit, be induced to remove your Press to this City.—I can assure you, that not only your pecuniary interest would be advanced by such a step, but also the interest of Christ's Kingdom. The subscription of Indiana would be increased,—of this place you would get 5 for 1—of the country South at least double.—I suggest these facts, hoping and believing they will lead you to think and pray over the subject. Visit us speedily, and see and hear for yourself, as we do not wish to do any thing that would injure your interest by having another paper. We communicate thus early and frankly upon a subject of vital interest to the cause of Religion in this country.

Very respectfully,

GEORGE W. ASHBRIDGE."

From the same, February 12th, 1831.

"You will excuse me for sending the subjoined list of names, in order fully to convince you that my own wishes, are but the index, to the feelings and wishes of the influential part of the church. I could easily swell the list with the names of many whom you would esteem as christian brethren. And I am constrained also to forego the pleasure of obtaining the signatures of at least half a dozen others of influence, as they were absent when I called."

"We the subscribers, citizens of Louisville, fully convinced of the need of a Religious Newspaper being published in this city, do cordially hope that Mr. Skillman, will as soon as practicable, remove "The Western Luminary" for publication to this place;—pledging ourselves to use all proper exertions for its extension and support.

Eli N. Sawtell,	*Wm. Read,*
Geo. W. Ashbridge,	*S. Caseday,*
A. Bayless,	*J P. Harrison,*
D. Wurts,	*Henry E. Thomas,*
Patrick M' Farland,	*M. D. Averill,*
James A. Taylor,	*E. S. Averill,*
Jacob Marcell,	*S. E. Shaw,*
Lewellyn Powell,	*Jonas Grubb,*
Wm. W. Lawes,	*John S. Simrall,*
H. Parmele,	*John Linton,*
W. S. Vernon,	*Wm. Garvin,*
J. V. Varnum,	*Wm. Mix,*
John Martin,	*J. J. Miles.*
Jacob Reinhard,	

TERMS:

The terms will be the same as heretofore, viz: *Two Dollars and fifty cents*, payable within the year,—or *Two Dollars*, if paid in advance, or within six months.

THOMAS T. SKILLMAN.

☞ Persons procuring subscribers will please forward a list of the names to "Messrs. *Bull & Caseday*, Merchants, Louisville," by the 1st of May.

POETRY.

[From the Lansingburgh Gazette.]

A SAPPHIC ODE ON THE UNIVERSE.

Rise, contemplation; mount the starry regions:
View the grand concave, deck'd around with spangles:
Boundless! amazing! far beyond conception,
Vast the dimensions!

What skillful artist plann'd the noble structure!
What mighty power rais'd the lofty fabric!
Where the strong pillars, that support the building,
Grand and majestic!

Come, son of science, taste the feast of wisdom;
Bring forth thy glasses; view the starry beauties;
Ponder, and wonder, read the noble volume
Of the creation.

See the bright millions through the depths of ether,
Sparkling, like diamonds, on the face of midnight!
Worlds without number, with amazing swiftness,
Rolling around them!

What hand almighty fram'd these shining wonders!
Rais'd orbs enormous from the womb of nothing!
Hurl'd them stupendous flaming thro' the ancient
Regions of darkness!

Where, ancient nothing, are thy gloomy regions?
Where are the confines of a thousand systems?
Where the vast circle, that surrounds creation
Wide and stupendous.

Angelic armies, strong in operation!
Princes of Heaven, penetrating powers!
Bright and sagacious, traversing the heavens
Swifter than sun-beams!

Have ye completed the amazing circuit?
Have ye discovered nature's utmost limits.
In your researches through revolving ages,
Since the creation?

Know ye *Jehovah's* universal empire?
Has any *Newton*, 'midst celestial sages,
Solv'd the grand problem, whilst attendant angels
Shouted applauses?

How the celestials, fill'd with admiration,
Struck with amazement at the frame of nature,
Raise hallelujahs to the great, eternal,
Mighty *Creator!*

Children of Adam, join the bright immortals;
Pour acclamations to the King of Glory;
Whose mighty *fiat* rais'd the vast creation,
Perfect in beauty!

Who is this dread Prince? Who this King of Glory?
He on the cross hung; bled for human rebels:
He conquer'd death's pow'r; broke the tyrant's sceptre;
Rose from the dark tomb!

He, mighty Victor, triumph'd over Satan;
He alone vanquish'd all the powers of darkness:
Then those apostates felt his awful vengeance
Flaming around them.

When he ascended to the blissful regions,
Round him attended bright cherubic legions:
There sits the *God-Man* on a throne of glory,
King over all worlds!

Come then; ye mortals, join with lofty seraphs;
Sing hallelujahs to the King Eternal;
Raise loud hosannas to the mighty Saviour:
Hail the *Redeemer!*

Boundless compassion! Love surpassing knowledge!
Language is lost in such amazing wonders!
Come, meditation; come in solemn silence,
Muse then his praises. B.

MISCELLANEOUS.

SOUTH-SEA MISSIONS.

The late Mr. Orme, of the London Missionary Society, drew up a concise narrative of the origin and progress of the missions in the South-Sea Isles, which he introduced into a sermon that he delivered at various missionary anniversaries, and just before his death gave to the public in print. The following succinct detail has been prepared from that narrative by the editors of the Christian Observer.—*N. Y. Obs.*

It is now nearly fifteen years since the extraordinary change took place which is the subject of the following remarks. A sufficient length of time has therefore elapsed to ascertain its nature and probable continuance. The first accounts of it were received by many with the suspicion that they were either untrue, or greatly exaggerated; or it was hinted that the change was very superficial in its nature, and not likely to be permanent in its duration. What we eagerly desire, we are easily persuaded to believe; and that which strongly impresses ourselves, we are in some danger of coloring to others Time and the progress of events have shewn, however, that the missionaries in the South-Sea Islands were not betrayed into this mistake. At first, they under-stated, rather than overstated, what God had done by them; and nothing has ever occurred to diminish the confidence to which their simple and unvarnished statements are entitled.

It is true, we have not the same extraordinary events to record from year to year; we cannot say that all who first appeared to believe, hold fast their integrity; nor can we speak with equal satisfaction of all the islands, or of every part of the most favored islands. But we can say, that the great proportion of the early converts still continue in the faith: many others have also believed, and are from time to time added to the Lord: the state of society is still improving; and the latest accounts transmitted speak of the continued success and triumphs of the Gospel.

At certain parts of the coast of Tahiti, there are not a few "lewd persons of the baser sort," who are encouraged by the crews of the vessels which occasionally touch at the island; the principles and conduct of some persons of influence in that island are, unfortunately, far from being conducive to the good of the people; young persons are rising up in various places, who are averse to the restraints of religion; a few who appeared to be touched by the power of God, or who were outwardly friendly, have ceased to be so; and a small number of misguided fanatics have created temporary confusion and mischief in one of the smaller islands.

Such is the substance of the drawback with which we are acquainted. All this is perfectly compatible with the continued progress of the spiritually minded part of the population, and with the general secular improvement. Such things are only what might have been expected to take place.

The islands to which we refer, by the general designation of the South-Sea Islands, consist chiefly of two groups; one of which is distinguished by the name of the Georgian, or Windward Islands; consisting of Otaheite, or Tahiti, and Eimeo, both subject to one king. The other group, which retains the name of the Society Islands, comprehends Huhaine, Raiatea, Tapaa, Borabora, Maupiti, and Maoiti, which are under different chiefs or sovereigns.

These islands, lying at the distance of 15,000 miles from Great Britain, were first discovered by our celebrated but unfortunate countryman Captain Cook. By him they were described as a kind of fairy land, a new garden of the Hesperides; where the cold of winter is never known; where the trees never lose their foliage, and bear a constant succession of fruits; where the heat of a tropical country is always alleviated by alternate breezes; where plants the most odoriferous regale the senses, and scenery the most enchanting delights the eye; where labor for food is scarcely required, the earth producing spontaneously in the richest abundance; where disease is little known; where the voice of oppression is rarely heard, and innocence, love, and pleasure universally prevail. The population was represented as vast, considering the extent of the islands; and nothing seemed wanting to render it the happiest on the face of the earth, but a knowledge of that religion which is indispensable to man in the happiest condition of his nature in this world.

The report of these interesting islanders appears to have deeply affected the Countess of Huntingdon; and by her that impression was conveyed to the mind of Dr. Haweis, one of the founders, and most ardent and liberal friends, of the London Missionary Societies. By Dr. Haweis the subject was brought before the Society, *at the very first of its annual meetings*. Of all the regions of the earth yet in pagan darkness, he recommended the South-Sea Islands as presenting, with the greatest prospects of success, the fewest difficulties. He represented the comparitive advantages of their climate, their luxuriance, their government, their religion, and their language, as giving them a preferable claim to every other field of missionary enterprise.

The advantages of these islands, though not intentionally, were prodigiously exaggerated. The statements of Cook and the information of others deceived. The drawbacks and difficulties were imperfectly understood, or thrown into the shade. The character of the natives, the bloody nature of their superstition, the despotism of their government, and the abominations of the whole state of society, were little comprehended.

The memorial was received with enthusiastic acclamation, and became at once the plan and purpose of the Society. The venerable man went farther. He recommended the fitting out of a missionary ship, and suggested a missionary captain. Both recommendations were adopted. The Duff was bought, and Captain Wilson was nominated to the command; and, within less than two years from the formation of the Society, thirty persons, of various degrees of culture, with their wives and children, were found ready to embark in this undertaking. They were consecrated to the work by the word of God and prayer. Loaded with the gifts and bounty of their fellow-Christians, and furnished with all things necessary for the voyage, and for the commencement of their labors, the Duff left her native shores, the banner of peace floating in the wind, and the missionaries, the captain, and his crew singing,

"Jesus at thy command,
We launch into the deep.
And leave our native land,
Where sin lulls all asleep.
For thee we fain would all resign,
And sail to heaven with thee and thine."

Such an embassy had never before left the shores of Britain, and, much as human infirmity was mixed up with the undertaking, there was a large portion of principle, of benevolence, of enlightened zeal, of faith in God, and charity towards men, which infinitely more than compensated for the alloy of weakness, or even of evil, that belonged to it.

The Duff had a prosperous voyage, and arrived at Otaheite in March, 1797. There, at the Marquesan and the Friendly Islands, she unloaded her cargo of men and of goods. Such a reception was experienced as had been anticipated; a portion of land in Tahiti, was allotted to the missionaries; the natives appeared disposed to treat them with kindness; and, all being committed to the care and blessing of God, the Duff took her leave, and returned in safety to her native country, after circumnavigating the globe.

Such were the leading circumstances in which this interesting mission originated and commenced. Whether the wisest selection of a field of labor was made, or the best choice of instruments, or the only proper means adapted to such an undertaking, it is not now necessary to determine. The event clearly shews that it was the intention of Divine Providence that those far distant islanders should be visited by the Gospel; that there a most interesting experiment on a large scale should be made; and that, under circumstances assumed to be favorable, but which turned out to be the most formidable kind, faith and patience should experience some of the richest rewards that God has ever bestowed upon his servants.

We have seen the auspicious circumstances in which this mission was commenced. We must now attend to the difficulties and trials which marked its career for a long period of time. It was well, perhaps, that success did not follow the first effort. What exultation would there not have been in the wisdom of human measures, and the excellence of missionaries, had accounts arrived of their continued love and unbroken decision of character; of the rapidity with which they acquired the language of the natives, and the extent to which they obtained an influence over them; of the fall of their temples, and the abandonment of their superstitions; of their reception of the Gospel, and the power of its doctrines over their cruelties, their impurities, and their ignorance! But it pleased God to humble the pride of man, and to prepare the friends of the mission, by a long course of painful discipline, for the success which he had determined ultimately to send.

The first severe trial of the mission was the failure of some of the missionaries themselves; a failure both of purpose and of character. The voyage tried the faith and fortitude of some, and brought to light their unfitness for the work on which they had embarked. These were not left to afflict their brethren, but were brought back to that land from which they ought never to have gone out. Of those who landed on the shores of Tahiti more than one forsook the work, apostatized from the faith, and even adopted some of the manners of the heathen whom they had gone to convert. What a trial this must have been to the faithful band who held fast their integrity, and to the fathers of the Society, may easily be conceived. It affords a striking illustration of the weakness of man to resist temptation, as well as of the exceeding deceitfulness of the human heart; and a warning to every man who thinks of enguging in this service, that he may thoroughly examine his motives and principles; and a memento for greater care in the selection of those who are appointed to do the work of God.

The second severe trial of this mission was the capture of the Duff, on her second voyage. Again, had this vessel been equipped at great expense of money and of labor; and thirty additional missionaries and artisans, with their wives and children, took their departure in her from Great Britain, with a view to visit the brethren, and to strengthen them with a fresh accession to their ranks. Nothing had yet occurred to cool the ardor of Christian zeal at home, or to induce a suspicion that any thing was going wrong abroad. Numbers were flocking to the enterprise; funds were not wanting; and the blessing of God seemed to rest on the undertaking. But a new and unexpected occurrence took place: the Buonaparte, a French privateer, took the hitherto favored ship, and carried her into Monte Video. The property was entirely lost; but the missionaries and their families, after experiencing many difficulties, and incurring great expense, were permitted to return to their native country, and few of them again prosecuted the work in which they had been engaged. "Hitherto," said the directors, "our Society had been indulged with prosperity; and we flattered ourselves with the hope of growing success, connected with ease and pleasure. We expected every wind to waft agreeable intelligence, and smiling Providence to crown our efforts with abounding blessings. But now unwelcome tidings begin to arrive, and our God appears to be taking a method of answering our prayers by terrible things in righteousness; a method which will doubtless be as glorious in the issue as it is to us painful and unexpected" Severe as was this dispensation, it operated both to prevent and to cure evil, as well as to teach the obligation and necessity of depending upon God.

The capture of the Duff was scarcely reported, when news arrived that the greater part of the missionaries had abandoned their station, and, from fear of their lives, had retired to Port Jackson. By this event, of the thirty originally sent out, not more than seven remained to carry on the work; and even that number was at a future period still more reduced. Some who left, afterwards returned; others remained in the colony; some came back to England; and some lost their lives by murder. The missions to Tongatabo and the Friendly Islands, through untoward circumstances, were entirely abandoned; and nothing after a while remained of the splendid embassy to the South Seas, and of the high wrought anticipations formed of its success, but a comparatively small body, faint, but still pursuing the object of Christian faith and zeal. That body the Society never deserted. Again and again they re-inforced it, and still trusted that the labor would in the end not be in vain.

Besides these trials which marked the early part of the history of this undertaking, the grand trial which the missionaries and the Society had to endure, was the long delay of even the appearance of success. Year after year passed away, during which unceasing prayer was offered up to God, and a close application of labor in public and in private pursued; but no spirit of inquiry appeared; no solitary instance of conversion took place; no end seemed approaching of the desolating wars, the gloomy superstition, the abominable idolatries, by which God was continually provoked, and the souls of his servants grieved. The heavens above seemed to be as brass, and the earth as iron. The missionaries, long cut off from intercourse with the Society, and left to experience many privations and hardships, must have endured the utmost trial of their patience and fortitude. During all this time, too, the enemies of Christian missions were exulting in the apparent defeat, and justifying their former scorn and predictions. For fifteen long years this state of things was permitted to exist, and, for any thing that even at the end of that period appeared, it might have gone on for many years to come.

Such were the trials above and beyond the ordinary temptations and sufferings to which Christians are in all circumstances subject, with which the South-Sea Mission had to contend. It is only surprising that the undertaking was not abandoned, both by its projectors and its conductors.

To detail the particulars of the success with which God was at last pleased to crown the efforts of his servants, would be merely to repeat what is familiar to many of our readers. We shall only lay before them Mr. Orme's account of some of the most striking and prominent features of the extraordinary change which has taken place in those islands.

The first circumstance is the unexpected manner in which it began. Nothing particular had taken place in the conduct of the missionaries, or the conduct of the natives, for some time before; no profession of peculiar friendship or love for religion on the one part, or particular expectations on the other. It was not produced by human influence of any kind; for it began at Tahiti, when the missionaries were driven from the island by war, and cut off from all communication with it. Two native servants, formerly in the families of the missionaries, alone remained, who knew more than others, and retained some serious impressions after the missionaries were gone. Before the missionaries could return, the praying people, as they were called, had made their appearance, and begun to unite together, so that the missionaries had only to help forward what God had thus marvellously commenced. The effects of former instruction now began to appear very rapidly. The people had previously received information, on which the Divine Spirit now operated; and from the seed which had been sown a glorious harvest speedily began to spring forth.

Another fact, deserving of attention, is the rapidity with which the work, which had been so auspiciously begun, spread and extended itself. In the course of a very short time it spread over the whole of the principal island, Tahiti, and fifty places in that island alone were devoted to the service of the living God. In Eimeo and the Leeward Islands it made the same rapid progress, and, by a kind of simultaneous influence, both the groups of islands, in the space of a few years, underwent an entire change, presenting fields of labor more extensive than it was possible for the missionaries effectually to cultivate or superintend. And still the work goes on; extending from island to island, and from group to group—some of them at the distance of many hundred miles from Tahiti; till it is reckoned that at least twenty islands have now become more or less subject to the influence of Christianity. It is evident that the providence of God has been powerfully co-operating with the means of Christian instruction employed in order to effect the moral and religious improvement of these people.

In speaking of this great work of God, it is proper that we should distinguish between the external change, or what is merely external in it, and the actual reception of the Gospel, and its power over the hearts of those who have received it. The missionaries have invariably distinguished these two results of their undertaking, and the distinction should never be lost sight of, as it enables us to account for various circumstances which could not otherwise easily be explained. It never has been intimated that all the inhabitants of the South-Sea Islands had become genuine Christians. Only a minority of them have ever given evidence that they had been brought under the saving power of the Gospel. The great majority have never gone farther than to experience, as it were, the benefit of the leaves of the tree of life: their healing influence they have felt; but they have not eaten of its rich and delicious fruits.

VICE REQUIRES MORE SACRIFICE THAN VIRTUE.

I will venture to affirm, that religion, with all her beautiful and becoming sanctity, imposes fewer sacrifices, than the uncontrolled dominion of any one vice. Her service is not only perfect safety, but perfect freedom. She is not so tyranizing as passion; so exacting as the world; nor so despotic as fashion. Let us try the case by a parallel, and examine it, not as affecting our virtue but our pleasure. Does religion forbid the cheerful enjoyments of life as rigorously as avarice forbids them? Does she require such sacrifice of our ease as ambition; or such renunciations of our quiet as pride? Does devotion murder sleep, like dissipation? Does she destroy health, like intemperance? Does she annihilate wealth, like gaming? Does she embitter life, like discord? Or abridge it, like duelling? Does religion impose more vigilance, than suspicion; or half as many mortifications as vanity? If the estimate be fairly made, then, I will venture to assert that the balance is clearly on the side of religion, even in the article of earthly happiness and pleasure.

LOUIS IX. KING OF FRANCE.

This prince possessed great wisdom, piety and virtue. His reputation for candour and justice was so great, that the barons of England, as well as king Henry III. consented to make him umpire of the differences which subsisted between them. Fenelon says of this prince, "He was distinguished by the nobleness of his sentiments: he was without haughtiness, presumption, or severity. In every respect, he attended to the real interests of his country, of which he was as truly the father as the king."

An abhorrence of sin was so deeply impressed upon his mind, by a religious education, that he not only preserved it through the course of his life, but was zealous to inculcute it upon others. He was very solicitous that his children should be trained up in the fear and admonition of the Lord; and used to devote a considerable part of his time to their religious instruction.

His dying advice to his daughter Isabella, queen of Navarre, was also very expressive of his zeal for the cause of religion, and his solicitude for the welfare of his children.—He wrote to her as follows: "My dear daughter, I conjure you to love our Lord with all your might; for this is the foundation of all goodness. Be very desirous to know how you may best please the Lord; and bestow all your care to avoid every thing that may displease him. But particularly, never be guilty of any deliberate sin, though it were to save your life. Shun too familiar discourse except with very virtuous persons. Obey, my daughter, your husband, your father, and your mother, in the Lord: you are bound to do so, both for their sakes, and for the sake of him who has commanded it. In what is contrary to the glory of God, you owe obedience to none. Endeavor, my daughter, to be an example of goodness to all who may see you, and to all who may hear of you.—Be not too nice about dress: if you have too many clothes, give them away in charity.—Beware also of having an excessive care of your furniture. Aspire after a disposition to do the will of God, purely for his sake, independently of the hope of reward, or the fear of punishment."

Thus did this prince teach his children; and thus did he live himself. He died in great tranquility, in the year 1270.

RRAL BENEVOLENCE.

A lawyer in Great Britain began to feel that the riches of this world were unworthy to be sought after. As he said, "he was resolved to become a poor man, that he might have the *luxury* of depending on God for his daily bread." He paid the debt of the National Tract Society, amounting to fifteen hundred pounds, or about seven thousand dollars.—Mr. N. once called upon him, and found him at the top of the house, which was a very high one. He inquired why he was there. He replied, "by living here, I am able to give away sixpence more every day." Yet this man is often giving ten, twenty or thirty pounds at a time, to relieve the wants of the needy. He has since gone as a missionary to Persia, in company with two other men of kindred spirit. One of these was a dentist in Exeter, England. His income was from twelve to fifteen hundred pounds per year. The other, a young man, refused the offer of five hundred pounds per annum, and accepted of forty to support him in his mission.—Mr. N. once received fifty pounds from an unknown person, with the information that it was from a young man who lived sparingly, that he might give largely. A shoemaker said to another of his own class in society, more able than himself in speaking, "Go, preach the gospel to the poor in our city, and I will work and support you, as well as myself."—*Ve. Chron.*

DISTRIBUTION OF THE BIBLE.

In a late report of the New-Hampshire Bible Society, we find this anecdote: "One of our agents, filled with a commendable zeal to know personally whether every dwelling in his town was supplied with a Bible, in wending his way over one of the mountains with which our granite state abounds, entered the unfrequented hovel of a hermit, and though the tenant was at the time absent, the agent did not leave his lonely habitation destitute of the sure guide to Heaven—the word of God. The next Sabbath, soon after the services of the sanctuary had commenced, to the great astonishment of the congregation, the Hermit of the mountain, as it is supposed for the first time in his life, entered the house of God, and through the day gave earnest attention to the word dispensed."

Man must be governed by the *moral* influences of the *Bible*, or by the *arm* of tyranny. There is no alternative.—May this truth, so often taught—so often written in characters of blood—*never be forgotten.*

THE PHILADELPHIA ALBUM

And Ladies' Literary Port Folio.

A NEW series of this periodical, enlarged, improved, and accompanied with an engraved title page, was commenced January 2d, 1830. The publication is devoted to choice literature, both native and exotic. All the foreign periodicals of rank are received by the editor, from which such extracts are given as are calculated to strengthen the understanding, enliven the fancy, or amend the heart. The department of original communications embraces the productions of some of our best and most reputed writers, and it is the endeavour of the editor to admit nothing into his pages that may offend the eye of modesty, or waver from the path of truth.

The work is regularly published every Saturday, and forwarded to subscribers by the earliest mails. Each number contains eight imperial quarto pages, printed on good paper, with new type. Each volume will be embellished with six elegant copperplate engravings. Terms, $2 50 per annum. Address Jesper Harding, Publisher, 96 Carter's Alley, Phila.